

Message Nine

**The Holy Anointing Oil**

Scripture Reading: Exo. 30:22-33

- I. The significance of the type of the compound ointment as the holy anointing oil in Exodus 30 is greater than the creation of the universe—vv. 22-25.**
- II. The holy anointing oil, a compound ointment of olive oil and four spices, is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection—vv. 22-25; 1 Cor. 15:45; John 7:39; Phil. 1:19:**
  - A. The significances of the ingredients of this compound anointing oil are as follows:
    1. Flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3):
      - a. Myrrh was also used as a painkiller to reduce the suffering of death; when the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain—Mark 15:23.
      - b. Myrrh can also be used for healing the body when it gives off the wrong kind of secretion; in our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem.
    2. Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death—Rom. 8:13:
      - a. Cinnamon was prescribed to stimulate a weak heart.
      - b. When we apply the Lord's death in the Spirit to our inner being, our heart is stimulated to make us happy and joyful in the Lord—Phil. 4:4; Neh. 8:10.
    3. Fragrant calamus, from a reed that grew upward in a marsh or a muddy place, signifies the precious resurrection of Christ—Eph. 2:6; Col. 3:1; 1 Pet. 1:3.
    4. Cassia, used in ancient times to repel insects and snakes, signifies the repelling power of Christ's resurrection; cassia repels all the evil "insects" and especially the old serpent, the devil—Phil. 3:10.
    5. Olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit—Gen. 1:2.
  - B. Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity; thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit—Lev. 2:4 and footnote 3.
  - C. The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9) through Christ's sufferings (Matt. 26:36).

- D. Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being “split” by His death on the cross.
- E. Since in the Bible five is the number for responsibility (25:2 and footnote 1), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility.
- F. Since the numbers three and five are related to God’s building (see footnote 15<sup>2</sup> in Gen. 6), these numbers in the compound ointment signify that in the compound Spirit there is the element for God’s building.
- G. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ’s incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God’s eternal dwelling place.

**III. The compound ointment, the holy anointing oil, was used to anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated, sanctified, to God for His divine purpose—Exo. 30:26-30; 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16:**

- A. This ointment signifies the Triune God processed and consummated through Christ’s incarnation, crucifixion, and resurrection to become the all-inclusive compound Spirit to reach His chosen and redeemed people, and to anoint them with Himself, making Himself one with them and making them one with Him—John 20:22; 1 John 2:20, 27; 2 Cor. 1:21; 1 Cor. 6:17.
- B. Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may grow in the divine life with the divine elements and we may be mingled with God as one—Col. 2:19.
- C. The holy anointing oil is solely for the purpose of anointing God’s dwelling place and the priesthood (cf. 1 Pet. 2:5); hence, only those who are for God’s dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit.

**IV. “This shall be a holy anointing oil to Me throughout your generations. Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you”—Exo. 30:31-32:**

- A. The flesh of man denotes fallen man in the old creation (Gen. 6:3; Gal. 2:16); those who live and act according to the flesh, the old man, have no share in the all-inclusive Spirit.
- B. To not make anything like the ointment according to its composition means that we should not imitate any spiritual virtue, the fruit of the compound Spirit (5:22-23), by the effort of our natural life.

- V. **“Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people”—Exo. 30:33:**
- A. The stranger here refers to one who is not a priest.
  - B. In the sight of God those who live according to the flesh, the old man, are regarded as strangers—cf. Eph. 4:17-21.
- VI. **The Spirit of God, signified by olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients; regarding this, John 7:39 says, “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified”:**
- A. This means that before the Lord’s glorification, which was His resurrection (Luke 24:26), the compound Spirit was not yet; it was after Christ’s resurrection that the compounding, or the blending, of such a Spirit was completed.
  - B. When the Spirit was the Spirit of God, He had only the divine element; after He became the Spirit of Jesus Christ through Christ’s incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.
  - C. Now this all-inclusive compound Spirit, typified by the holy anointing oil, is the bountiful supply of the Spirit of Jesus Christ, the supply of the Body of Christ, by which we can live Christ for His magnification in the Body, through the Body, and for the Body—Phil. 1:19-21a.
- VII. **As believers, we have been anointed with the compound ointment, with the all-inclusive Spirit; Psalm 133:2 describes how the anointing oil flowed down from Aaron’s head to his beard and then to the hem of his garments; this signifies that the whole Body is anointed with the Spirit:**
- A. The ground of oneness is simply the processed Triune God as the holy anointing oil, the compound Spirit, applied to our being—vv. 1-3.
  - B. In order to be “painted” by the ointment (1 John 2:20, 27), we must be one with the church; then we will spontaneously enjoy the application of the anointing oil with all its elements; how marvelous is the oneness produced by the application of this ointment!